

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Natural Theology

Psalm 73:24. The connection between this life and the next, Ecc. 3:17; 12:14; Mat. 12:36; Rev. 14:13.

Preparation for Bible Class—1 John 1:7 & and 1 Cor 2:15-3:3.

The 3 parts to Bible class.

1. Spiritual foundations: Biblical and doctrinal errors due to American “Common Sense induction.”
2. Philosophical Realism: More basics on Aristotle’s realistic philosophy of language.
3. Development of Bible doctrine: EP: eternal compensation, redemptive His-tory, and the Cross.

Spiritual foundations: More on the “what-sounds-good” American philosophy.

1. Overview of three major philosophical systems.
 - a. Plato. Consider how the downplaying of the senses influences Christians.
 - b. Aristotle. Consider how rejection of his metaphysics, logic, and CT influences Christians.
 - c. American philosophy. Consider the various aberrations in contemporary Christianity due to using the American “just-sounds-good, inductive” philosophy of Reid and Bacon.
2. Consider some of the problems with the American inductive, common sense, practical mindset.
 - a. Consider the results from generation to generation of the subjective “sounds-good-based-particulars”: herd thinking, herd mentality, herd morality, and herd spirituality.
 - b. Consider the *cultural* problems we now experience due to the subjective inductive system that is guided by no more than what sounds good: anti-philosophical/metaphysical (fragmented disjointed knowledge); anti-intellectual (instinct); gay rights; gun control; redefinition of marriage; redefinition of government; redefinition of capitalism; redefinition of laws of divine establishment; redefinition of the relationship between church and state; redefinition of science (positivism); redefinition of the rule of law (illegal immigration).
 - c. Consider the biblical and theological problems due to the subjective inductive common sense approach to the Bible, God, and the spiritual life: cut off from Christian heritage; framework of materialism/physicalism/reductionism; deism; false views of the original languages and grammar; false views of God; false views of the sin nature; false views of he human and animal souls; false views of love and emotions; false views of the nature of spirituality (conduitism, problem solving); false views on God’s love and Hell.
 - d. What will it take to restore Christianity to biblical realism: to Total Truth?

5: Hermeneutics

4: Language-47

3: Epistemology 32
 - Existence 50
 - History 50

2:Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC)
- Cratylus
- ✓ Aristotle (384-322 BC)

Modern theories of meaning

Ferdinand de Saussure (1857-1913)

Gottlob Frege (1848-1925)

Bertrand Russell (1872-1970)

Ludwig Wittgenstein (1889-1951).

Martin Heidegger (1889-1976).

W. V. O. Quine (1908-2000).

Noam Chomsky (1928-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.

Philosophy of Language-47 Aristotle

1. Aristotle's philosophy of language is firmly anchored in objective reality, with direct correspondence between the referent and the human mind. This gives us a solid foundation for a realist epistemology that is consistent with the Bible. For Aristotle, knowing things means having a concept of things in the form of a likeness of them in the mind.
2. Only with Aristotle do meanings find their intelligible *source* in the real world, not in cultural communities nor dictionaries or lexicons.
3. "Concept" according to Realism: The concept is that *by* which we know something and can discuss it. However, the concept never is that *which* we know.
4. Only Aristotle's realist view of language accounts for the universal validity of laws of thought, like correspondence truth. His view remained unchallenged until the end of the 19th century. It is sad that Christians have forsaken Aristotle for Reid's Common Sense and Bacon's induction.

Warnings:
Matt 6:19-34
Rev. 14:13
2 Cor 5:10
Rev. 19:8



Eternal Heaven/Earth
Rev. 21-22

Temporary Heaven
John 17:24; Philip 1:21-23; 2 Cor. 5:8; Rev. 1-19



Temporary Hell
Luke 16:19-31



Eternal Hell
Rev. 20:11-15; Matt 10:28-30

Divine Compensation in Hell!

- Those in Hell are damned forever.
- They have never nor will ever truly seek God.
- They have never been justified.
- They have never been redeemed.
- They have never been reconciled.
- They have never propitiated +R of God.
- SO, they have never received forgiveness of sins.
- While sins are NOT the ultimate reason they are in Hell, they will, nonetheless, suffer as sinners eternally in different degrees of torment related to opportunities given to accept the Gospel: Mat 12:36; Luke 10:12-15; Ecc. 3:17; 12:14; Rom. 2:1-11; Rev. 14:9-11, 13; 21:8; 22:15.

Divine Compensation in Heaven

EP: A few words about the general attitude of Jesus Christ (Matt. 6:19ff; Heb 12:2) & the NT churches vs. modern Christianity regarding the EP & Heaven. Joyous anticipation of Heaven indicates healthy faith/hope; lack of such hope (1 Jn 3:1-2) indicates attrition of faith due to rejection of the POG. Eternal compensation and suffering on this Earth.

- God wastes nothing. There is no suffering here that is pointless. All suffering here will lead to eternal blessings or eternal regret.
- Consider the "common" yet unbiblical idea that people will not remember their sins in Heaven, contra Luke 16:25.
- Eternal Compensation: Mt. 5:12; 6:19-20; Rom. 8:17-18; 1 Cor. 3:12-15; 9:24-27; 2 Cor. 4:17-18; 5:9-11; Lk 6:20-24; 14:12-14; 1 Pt 4:12-13;

Heaven 41

1. Advancing in the blessedness of the eternal perspective *via* the most incredible story ever told (and lived).
 - a. The story begins in eternity past, 2 Tim. 1:9; Eph. 1:4; Rev. 13:8.
 - b. It includes the drama of Satan and angelic history, Isaiah 14:12-15; Rev. 12:7-12; 20:10.
 - c. It includes untold pain, suffering, and evil, which God parlays into Good by His grace, Gen. 3:15; 6:5; Job 1:21; 9:32; Acts 2:23; Rom. 3:9-20; 2 Thess. 2:3-9; Rev. 21:1-8.
 - d. The matchless drama of the incarnation: the Savior/Hero, Isaiah 52:13-53:10; Matt. 27:46; John 19:30; Philip. 2:7-8; 1 Tim. 2:5; Heb. 2:9-15; 4:14-16; 5:8-10; 12:2.
 - e. The Blessing and Focus for all of eternity on Christ and His work, Rev. 5:9-14; 7:9-17; 18:20; 19:1-2.

2. The Cross of Jesus Christ guarantees for every believer the final end of all evil and suffering and complete union with and happiness in God for all of eternity in a way that would be impossible apart from every bit of the drama of His-story. Consider the salvific work of the Cross, which provides for the intimate eternal relationship with God— *all of these involved God substituting Himself for man's sins. God died for the sins of all.*

- ✓ Propitiation, Rom. 3:24-25; 1 Jn 2:1-2; 4:10.
- ✓ Redemption, 1 Pet. 1:18-19.
- ✓ Justification, Rom. 3:24-15; 4:5.
- ✓ Reconciliation, 2 Cor. 5:18-21.

- ❖ Forgiveness: This seems more related to the above (Col. 1:14; Eph. 1:7). In this state there is absolutely nothing that stands between you and God. Hence, there could never be automatic forgiveness for future sins. Forgiveness is inextricably tied to the four salvific works above.
- ❖ This list also shows why sin very much remains an issue with the unbeliever, who will continue to be under the wrath of God for his sins unless He accepts Jesus Christ, John 3:36; Rom. 1:18; 1 Cor. 6:10; Rev 22:15.

3. EP: All of the eternal blessings of intimate life with God goes points back to the Cross. Everything before the Cross points to it and everything since points back to it. Everything that matters hinges on it. It is impossible to exaggerate the magnitude of the work of the Cross. The Cross, paradoxically, not only reveals in the most brutal and magnificent way the nature of God, man, and His matchless grace, it is the supreme example of how God turns evil into good. It is also a pattern for our perfection, Philip 2.

4. The Cross proves God's love and righteousness, Rom. 3:21-26; 5:8; 1 John 4:10. This love came with a great cost. One cannot say to God, "You do not get it." He gets it. He felt the pain at the Cross. He paid the highest price for evil and suffering and yet He is innocent of any and all sin. Jesus suffered the same trials and temptations that we do. God experienced His creatures betray Him, and then because of His great love, He chose to come die for them and offer them forgiveness.

5. The Cross establishes God's intimate, affectionate, and "emotional" relationship with His children for all of eternity. God eternally possesses a human body and suffers along with us to this very day, cf. Acts 9:4; Matt. 25:40, 45; Heb. 4:15-5:10; Rev. 2-3. This would not be possible apart from the drama of human history with all of its evil.

6. The sufferings of Christ on the Cross were designed to prevent our eternal suffering. Christ was forsaken (Matt. 27:46; Psa. 22) so we would not have to be forsaken (2 Cor. 5:21). Good Friday was not good for Him but a source of Eternal Good for us.
7. The Cross of Jesus Christ not only accomplished eternal blessings for every believer. It also provides the Perfect Model for the EP.

Hebrews 12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ² fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. ³ For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.